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《论语》英译的转喻视角研究

(英文版)

A Metonymic Study of the English Translations of the *Analects*

王 勇 著

LINGUISTICS

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上海交通大学出版社

SHANGHAI JIAO TONG UNIVERSITY PRESS

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教育部人文社会科学研究青年项目
“《论语》英译历史研究”(批准号06JC740012)

上海交通大学出版社

内 容 提 要

本书是当代语言学研究文库之一。本书在描述《论语》英译历史的基础上,从翻译转喻性的视角出发,对《论语》英译中涉及的5个方面进行了历时的对比分析。对比研究发现:翻译只能是一个部分代替整体的转喻过程,《论语》这样的经典作品的翻译也不能例外。翻译过程中,译者的取舍受到意识形式、赞助人、主导诗学等外在因素以及译者主体性等多种因素的制约,不同的历史条件会产生不同的译本,相同或相近的历史条件也未必导致相同的翻译策略。正是通过这些风采各异的译本,英语世界的读者才从方方面面领略到《论语》的微言大义,《论语》的生命和永恒魅力也由此得以延续和传承。

本书适合英语翻译专业或方向的本科生、硕士、博士研究生以及翻译爱好者与研究人员、典籍翻译研究人员等参考阅读。

图书在版编目(CIP)数据

《论语》英译的转喻视角研究(英文版)/王勇著. —
上海:上海交通大学出版社,2011
(当代语言学研究文库)
ISBN 978-7-313-06888-0

I. 论... II. 王... III. 论语—英语—翻译—
研究 IV. ①H315.9 ②B222.25

中国版本图书馆 CIP 数据核字(2010)第 203133 号

《论语》英译的转喻视角研究

(英文版)

王 勇 著

上海交通大学出版社出版发行

(上海市番禺路 951 号 邮政编码 200030)

电话:64071208 出版人:韩建民

常熟市大宏印刷有限公司 印刷 全国新华书店经销
开本:787mm×960mm 1/16 印张:12.5 字数:194 千字

2011 年 1 月第 1 版 2011 年 1 月第 1 次印刷

印数:1~2 030

ISBN 978-7-313-06888-0/H 定价:32.00 元

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前言

Foreword

《论语》是儒家的经典著作,也是中国传统文化的主要代表。1691年,西方学者第一次将《论语》节译成英语。迄今300余年来,国内外先后有30多个全译本问世,选译本更是屡见不鲜。译者有传教士、汉学家、文学家,也有哲学家和翻译家,可谓群贤毕集。对《论语》的英译进行历时描述研究和对比分析,有助于理清这部儒家经典在国外的传播历史,把握英美两国汉学研究的发展变化,也可以总结出中西两大文明接触、碰撞、交流、融合过程中不同的历史条件对译者翻译策略的影响,以及在相同或相近的历史条件下译者主体的客观选择对译本的影响。另外,近年来中国典籍的对外译介日益引起国内学界的重视,关于谁来译介中国作品这一问题,中外学者亦存争议,系统研究《论语》英译的历史和各种译本,对于深化对这一问题的认识,促进中国优秀传统文化的国际传播,也具有重要的参考价值。

就《论语》英译而言,近几十年来国内外的研究主要侧重于五个方面:1) 译本研究,2) 译者研究,3) 儒家术语英译研究,4) 《论语》的传播研究,5) 编辑出版研究。译本研究和译者研究是上述五个方面中的重中之重。《论语》英译的历史则尚未得到系统的归纳整理,从历时角度纵向对比研究《论语》的英译,同样鲜有人涉猎。

本书从翻译的转喻性视角历时地对比研究《论语》的英译。罗曼·雅柯布森认为,隐喻和转喻是人类思维的两大基本模式。1999年,美国比较文学教授玛丽亚·提莫志克创造性地将这一区分应用于翻译研究领域,开始强调翻译的转喻过程。提莫志克认为,长期以来,翻译一直被视为隐喻的过程、选择和替换的过程,不管这种替换体现在什么层面;翻译长期遭到忽视的转喻性应该

得到重视。然而,在她以爱尔兰早期文学英译为切入点探讨翻译的转喻性以来,国内外这一方面的研究仍然较少,本书尝试通过对《论语》英译过程的具体问题的探讨,进一步深化对翻译转喻性的认识。

本书首先对《论语》的英译历史进行了系统的描述,追溯了中西译者英译《论语》的漫长历程,尽可能全面地描述了各个《论语》全译本的译者背景、译本特色以及出版后的影响,总结了中西译者各自的特点。《论语》英译的历史充分证明,向国外译介中国作品,中国译者责无旁贷,而在具体的翻译过程中,西方译者的一些翻译策略和翻译方法,对中国译者具有重要的参考价值。

在描述《论语》英译历史的基础上,本书从翻译转喻性的视角出发,对《论语》英译中涉及的五个方面进行了历时的对比分析。

一、总结了《论语》英译历史上学者型与文学型的两种翻译传统,分析了各自具有的特点。我们认为,两种翻译传统相辅相成,不可或缺,共同推动了《论语》在国外的传播,扩大了中华文明的影响。

二、以《论语》20章篇目和套语“子曰”的翻译为切入点,考察了中西译者对《论语》文本形式异质性的取舍和采取的不同翻译策略。翻译研究派的代表人物之一、比利时学者安德烈·勒菲弗尔曾经提出,不管主导诗学如何变化,如果某部文学作品确立经典地位的时间超过500年,那么“重写”时可免于主导诗学的侵扰。《论语》英译的历史证明,诗学在翻译过程中的影响不容低估,此论有失偏颇。

三、中国传统中以不同名字作为称呼,面对这一文化差异,不同译者各有取舍,本书历史地对比了中西译者的具体选择,探讨了译者的翻译策略以及背后的影响因素。

四、通过对安乐哲与罗思文译本以及白牧之、白妙子夫妇译本的简单分析,总结了译者解读《论语》过程中异乎寻常的翻译动机对译本的影响,进一步证明了翻译的转喻性特点。

五、以《论语》中7个关键术语的翻译为例,考察了不同译者在翻译儒家术语时解读的不同侧重,并总结出了翻译此类术语时的两条指导原则:易解性原则和一致性原则。

上述五个方面的历时对比表明,翻译只能是一个部分代替整体的转喻过程,《论语》这样的经典作品的翻译也不能例外。翻译过程中,译者的取舍受到意识形态、赞助人、主导诗学等外在因素以及译者主体性等多种因素的制约,不同的历史条件会产生不同的译本,相同或

相近的历史条件也未必导致相同的翻译策略。正是通过这些风采各异的译本,英语世界的读者才能从方方面面领略到《论语》的微言大义,《论语》的生命和永恒魅力也由此得以延续和传承。

本书是在我的博士论文基础上修改而成的。审读校样的过程中,在上海交通大学攻读硕士、博士学位期间的往事不时涌上心头。在硕士阶段,导师陈德民教授严谨治学的态度对我产生了深刻的影响,让我粗枝大叶的习惯有了很大的改变。陈老师高深的学术造诣让我感受到了学术研究的魅力,帮助我为后续的博士阶段学习打下了坚实的基础。攻读博士学位期间,导师周国强教授循循善诱,精心指导,从基础阶段的学习,到博士论文的选题、初稿、定稿,都不厌其烦地给我以帮助,引领我在学术研究的道路上迈步前行。两位老师在为人和为学方面作出的表率,我将永远铭记和努力效仿。

本书的完成还得益于许多师友的帮助和支持。上海交通大学胡全生教授、陈永捷教授、胡开宝教授、华东师范大学潘文国教授、张春柏教授、上海海事大学王大伟教授、华东理工大学邵志洪教授就本书的整体框架、研究侧重等方面提出了宝贵的建议。学友董守昌、孙华萍、沈文迪等人为我收集相关文献资料提供了无私帮助。撰写期间,常辉博士、郭宏杰博士、阚哲华博士、童建平博士等朋友也曾给予我许许多多的鼓励和无私帮助。

感谢妻子陈青,她容忍了我的诸多缺点,分担了我在学业进展中承担的压力,她的默默奉献和大力支持推动着我努力向上。感谢女儿王雨晨,她在我开始攻读硕士学位的时候成为我们家庭的一员,学业夺走了我很大一块本该属于她的时间,而在我感到山重水复、压力重重的时候,幼小可爱的她却能给我增添勇气、信心和力量。

本书虽然对《论语》的英译进行了探索性的研究,然而由于作者才疏学浅,水平有限,疏漏之处在所难免,恳请同仁批评指正。

王 勇

2010年8月

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CHAPTER 1

Introduction

1.1 Confucius, the *Analects*, and its English Translations

1.1.1 Confucius

Confucius was born in 551 BC in the feudal state of Lu (now in Shandong Province), which was noted for its preservation of the traditions of ritual and music of the civilization of the Zhou Dynasty. His family name is Kong and his personal name Qiu, but throughout Chinese history he has been referred to as either Kong Zi or Kong Fuzi. The name Confucius, which is more familiar to the Western world, is a Latinized form of Kong Fuzi. “It was first used by four Roman Catholic missionaries who published at Paris a Latin translation of three Chinese classics entitled *Confucius Sinarum Philosophus, Sive Scientia Sinensis Latine Exposita* (Confucius the Chinese Philosopher, or a Latin Exposition of Chinese Wisdom) in 1687 and has been vastly popular ever since” (Huang 1997: 3). After his father’s death when Confucius was still very young, he was under the instruction of his mother. Of his early years little is known except that he was poor and fond of learning. He said, “In my youth, I was of humble status, so I became proficient in many menial tasks” (*Analects* 2.4 trans. by Slingerland 2003: 88), “At fifteen, I set my mind upon learning” (ibid: 9), and “When walking with two other people, I will always find a teacher among them. I focus on those who

are good and seek to emulate them, and focus on those who are bad in order to be reminded of what needs to be changed in myself” (*Analects* 7.22 *ibid.*: 71).

The humble condition of his family led to Confucius’ serving in minor posts such as stable manager and bookkeeper for granaries. At 19, he married a woman of similar background. Through conscientious effort, Confucius took his stand at 30. His mastery of the six arts—ritual, music, archery, charioteering, calligraphy, and arithmetic—and his familiarity with the classical traditions enabled him to start a teaching career, which broke the conventional government monopoly of education.

In his late 40’s and early 50’s, Confucius served first as a magistrate, then as an assistant minister of public works, and eventually as minister of justice in the state of Lu. Confucius’ political career, however, was a rather brief one. At that time, Duke Ding of Lu and the governor Ji Huanzi indulged in sensuous delights, leaving Confucius’ policies and ambition—the revival of the rituals of the Zhou Dynasty—neglected. Out of disappointment, Confucius left the state of Lu in an attempt to find another state in which he could realize his vision. He traveled through various states, such as Wei, Chen, Song, Cai, and Chu, only to find that he was always kept at a respectful distance by the ruler of each and every state. In 484 BC, Confucius returned to the state of Lu and began his full engagement in education. In 479 BC, Confucius died, at the age of 73. As recorded by the *Records of the Historian*, there were over 3,000 followers and 72 of his disciples mastered the six arts.

Confucius is known as the first teacher in China who wanted to make education available to all and was instrumental in establishing the art of teaching as a vocation. He was the first person to devote his whole life to learning and teaching for the purpose of transforming and improving society. “I have never denied my teaching to anyone who sought it, even if he was too poor to offer more than a token present for his tuition” (*Analects* 7.7 trans. by Leys 1997: 29).

Confucius exerted enormous influence on the Chinese people, both on their way of thinking and on their way of behavior. Since the Han Dynasty, he has been held in high esteem. The great historian Sima Qian said of Confucius in his famous *Records of the Historian*, "From kings to worthy men under heaven, there have indeed been multitudinous! When they lived, they were glorified; when they died, they ceased to be. Master Kong was a commoner whose name has come down to us for more than ten generations now, and who has been upheld by all scholars as their foremost teacher. Those who discourse on the Six Classics, including emperors, kings and marquises, all look upon the master as their highest authority. He may be called the wisest indeed!" (qtd. and trans. by Huang 1997:4) Since the suppression of all non-Confucian schools of thought and the espousal of Confucianism as the orthodox state ideology by Emperor Wu (156~87 BC) of the Han Dynasty, the past two millennia have witnessed the extension of the influence of Confucianism to every corner of China, to East Asia, and to the better part of the globe. Stephen Owen of Harvard University offers a fair observation about Confucianism:

It has been used by the state and by those who opposed the state; it has supported the claims of the community over those of the individual, just as it has supported the claims of the individual against the community. Although Confucianism is not quite a religion in the modern sense of the term, it has shown the elasticity of the world's great religions, justifying oppressors and giving comfort to the oppressed. Several times it was thought to be dead or dying, and on each of those occasions it has been reborn with renewed vitality, most recently in the past few decades. (1997: 36)

As "the prince of philosophers, the wisest and most consummate

of sages, the loftiest moralist, the most subtle and penetrating intellect that the world had ever seen" (Giles 1907: 9), Confucius, together with his doctrines, will surely continue to shed influence upon the whole world in the days to come.

1.1.2 The *Analects*

The *Analects* (*Lunyu*), the embodiment of Confucian ideas, is one of the most influential canons in human history. According to Ban Gu's *History of the Han Dynasty*, the word "lun" means "editing" and "yu" means "speeches". The disciples of Confucius kept records of his speeches and those of their own in daily life and teaching activities. After the master's death, they worked together and turned these records into a rather coherent whole, so the title means "edited speeches". The commonly adopted English translation, "*Analects*", which means "literary gleanings", was first used by British missionary translator James Legge, who explained his choice in a note on the title, saying: "The characters may also be rendered 'Digested Conversations', and this appears to be the more ancient signification attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title 'Discussed Sayings', or 'Digested Conversations'. I have styled the work 'Confucian *Analects*', as being more descriptive of its character than any other name I could think of". (Legge 1960: 137) This translation, according to Eugene Chen Eoyang (1993:171), "gives a misleading impression of both the title and the text in Chinese" [because] "'analects' is a far less familiar and accessible word in English than *lunyü* is in Chinese". "On the surface, the word 'Analects' appears semantically accurate as a description of the contents of the *Lunyü* ... Yet, even in the nineteenth century, the word 'Analects' sounded arcane and esoteric, in a way that *Lunyü* in Chinese never has". Though not so appropriate, "*Analects*" has been

adopted by most of the later translators. Legge's choice "was apparently an immense success, for it has been used by almost every major translator who came along, and it seems to have become a tradition" (Huang 1997: 12), so hereafter in this book the word "*Analects*" will be adopted as the translation of this classic.

The *Analects* consists of twenty sections, each of which includes a number of chapters, ranging from three to forty-seven. There is no internal order in the arrangement of the twenty sections and there is no relationship between adjacent chapters. Occasionally, moreover, there are repetitive chapters. For example, the chapter of 子曰: "巧言令色, 鲜矣仁!" (zi yue: "qiao yan ling se, xian yi ren!") The Master said: "Clever talk and affected manners are seldom signs of goodness."), which appears for the first time in Section One, reappears in Section Seventeen.

Considered to be the most reliable source of the doctrines of Confucius, the *Analects* covers practically all the basic concepts of Confucianism, e. g., ren 仁, xiao 孝, yi 义, zhong 忠, li 礼, junzi 君子, and zhongyong 中庸. During the past two thousand years, this classic has been instrumental in shaping the orientation of the intellectual traditions in China and East Asia. As Makeham (2003:1) puts it, "Together with other core texts of the classical corpus, the *Analects* has functioned as a key point of reference for inquiry, debate, and conflict within the traditions of classical scholarship and for the political and social institutions that sought ideological grounding in this scholarship. Whether used as a prescribed text in the civil examination system, a manual of political and philosophical wisdom, a storehouse of esoteric teachings and moral precedents, a scripture for self-cultivation, a model of literary style, or a child's primer, the impact of this book on at least seventy generations of Chinese culture has been profound".

1.1.3 The English Translations of the *Analects*

In 1687, four Roman Catholic missionaries published in Paris a

Latin translation of three Chinese classics—the *Analects* being one of them—entitled *Confucius Sinarum Philosophus, Sive Scientia Sinensis Latine Exposita*. Though an incomplete one, this is the first translation of the *Analects* into any European language. In 1691, there appeared in England a translation of the *Confucius Sinarum Philosophus, Sive Scientia Sinensis Latine Exposita* under the title of *The Morals of Confucius*, which, as a matter of fact, was a translation of a French redaction titled *La Morale de Confucius, Philosophe de la China*. The first half of the *Analects* being a component, *The Morals of Confucius* represents the earliest attempt to translate the *Analects* into English.

Since the publication of *The Morals of Confucius*, there have emerged many English translations of the *Analects*. Scholars from different countries, of such varied professions as missionaries, sinologists and translators, have all contributed their share of endeavor in bringing this most influential canon to the English world. Chronically, there have been English translations of the *Analects* by Joshua Marshman, David Coolie, James Legge, Thomas Francis Wade, William Jennings, Leonard A. Lyall, William Edward Soothill, Arthur Waley, Ezra Pound, James Ware, Raymond Dawson, Roger. T Ames and Henry Rosemont, Jr., E. Bruce Brooks and A. Taeko Brooks, David Hinton, Ku Hung-ming, D. C. Lau, Chen Shih-chuan, Li Tianchen, Lao An, Mei Renyi, Pan Fu'en and Wen Shaoxia, Lai Bo and Xia Yuhe, Wang Fulin, Huang Chichung, Simon Leys, Adam Xia, Jack Cai and Emma Yu, Li Xiangfu, Edward Slingerland, and Tze Yau Pang, constituting a large and ever-enlarging corpus from which many insightful conclusions can be derived.

1.2 Theoretical Perspective: The Metonymics of Translation

Roman Jakobson posits the metaphoric and metonymic as basic modes of human thought, “of primal significance and consequence for all verbal behavior and for human behavior in general” (Jakobson

1956: 256). On the one hand are selection and substitution, processes which are typically epitomized in metaphor; on the other hand are combination, contiguity, and contexture, which find their natural expression in metonymy. In the past decades, with the rapid advancement of cognitive studies, scholars in the field of linguistics have been concentrating a large share of their attention on metaphor and metonymy, yielding a lot of research. Metaphor and metonymy have even become popular words. But the transposition of these two terms into translation studies has only been a recent development. In 1999, American comparative literature Professor Maria Tymoczko applied this binary dichotomy to translation studies and began to stress the metonymic nature of translation. In her opinion, for quite a long time, translation has been conceptualized chiefly as a metaphoric process, a process of selection and substitution. Since it is obviously inadequate to suppose that substitutions in translation occur only or even primarily on lexical level, "the conceptualization of translation as a process of substitution has been gradually broadened to include such things as the replacement of the grammatical structures of one language by those of another, the substitution of one set of cultural markers by another, the selection of literary forms in the receiving languages to represent literary forms in the sources texts, and the replacement of one set of intertexts by another, all of which are substitutions encompassed by Catford's definition" (Tymoczko 1999: 279). In more recent theories of translation, writers have concentrated less on the function of translators as selectors or substituters than on the function of translators as connectors or creators. Translation is seen as less a metaphoric process of substitution than as a metonymic process of connection, a process of creating contiguities and contextures. Translation theorists have begun to focus on the way translation is shaped by social, literary, economic, poetical, and ideological contexts. For example, André Lefevere discussed the contiguities between translation and other forms of rewriting such as literary criticism or anthologies. Itamar

Even-Zohar and Gideon Toury discussed the relationship between translated literature and other elements within literary systems.

With the metonymic nature of translation coming to the fore of translation studies, theorists are becoming more and more aware of the metonymy of translation. Translation is always a partial process, whereby some but not all of the source text is transposed. Translations represent source texts by highlighting specific segments or parts, or by allowing specific attributes of the source texts to dominate and to represent the entirety of the original. The metonymy of translation operates also in the way that translated texts are written and read as representations of their source cultures and in the way that translations, as elements of the receiving literary system, metonymically encode features of the receiving cultures.

Since the translation process is a partial one, it is inevitably a process of complex choices, of multivariable decision-making, and cannot easily be subsumed within rule-governed protocol. A metonymic approach to translation studies, in contrast to the time-honored normative practice, will focus on the translator's metonymic selection of specific attributes to preserve and to relinquish, to assimilate and to resist, to abandon and to construct, with the aim of discovering the varying hierarchies of privilege and the varied constraints upon translator's decisions.

From a metonymic perspective on translation, Tymoczko investigates early Irish literature in English translation and probes the complexities involved therein. Since her investigation, there hasn't been much research from this perspective, domestic or abroad. So in our inspection of the English translations of the *Analects*, the investigation will be conducted from a metonymic perspective, with the aim of furthering our understanding of the metonymic nature of translation.

In the metonymic analysis of the English translations of the *Analects*, this book will adopt the procedures and methods of the descriptive approach, rather than those of the normative approach,

which seek to find faults with a specific translator or translation. One of the most important aims of this book is to find out the dominating constraints on translators' decision making process in their choice of which metonymic aspects to privilege and which aspects to suppress. While analyzing the metonymics of translating the *Analects*, this book takes into considerations external factors like patronage, poetics, and ideology, as well as internal factor like translators' subjectivity, in the hope of gaining some general insights on translation studies.

1.3 The Aim of This Book

Conducted from a metonymic perspective on translation, this book, in which a comprehensive study of the English translations of the *Analects* is made, attempts a fourfold purpose. First, it intends to document in detail the English translations of the *Analects*. Since 1980s, Chinese scholars have become increasingly aware of the importance of the research into foreign, especially Western sinology. Researchers are paying more and more attention to this field of inquiry, bringing about many valuable and insightful publications. Nevertheless, there remain many problems to be solved, among which the translation and reception history of Chinese classics in Western countries is a very important one. As was pointed by Yan Shaokun (2005: 47), "At the very elementary level, we need to have a clear recording of the history of Chinese classics' reception in the world. This can only result from a careful collecting and analyzing of related literature. Without this basic foundation, the so-called research into international sinology would be as groundless as water without a source". Zhang Xiping also points out that "up till now, there isn't any recorded history of Chinese Classics' translation and reception in the Western world. This constitutes a formidable obstacle to our research into the history of Western sinology" (2005: viii). Tracing the history of the English translations of the *Analects* represents our attempt at filling the gaps in this area of research.